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JAMES E. HUGHES, Editor and Publisher

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Move onward.

Always strive to win.

Good character is everlasting gold.

Some men are wise and some are foolish.

Heaven is just where we happen to build it.

No use fretting about the past we must look to the present.

The wise man closes his fist before instead of after his money has gone.

Aim high but don't start to climb until you are certain you have a good foothold.

No matter how much we may deride superstition the most of us cling to a strong belief in the dollar sign.

The application of him who is for himself alone, though mounting upward, seldom gets above the ceiling of his chamber.

The church has begun to realize the folly of prayer and it now advises its members not to pray for anything contrary to the will of god.

There is always a natural explanation for all phenomena but orthodoxy prefers to grasp at the supernatural without giving the natural half a chance to assert itself.

Intelligent people have long passed that stage of thought wherein they are willing to accept a statement as being absolutely true simply because it comes from the Bible.

Truth in the eternal rock that stands between the tempestuous sea of anarchy and the desolate desert of an abject slavery. In the establishment of truth, Free thought has rendered a yeoman service and the world will yet come to recognize its force and necessity.

Man was not made by Almighty fiat. He is but the idle sport of both Time and Space. Yesterday he was unknown. He is here today. Tomorrow he is forgotten. We toil and strive to transform some particles of matter into various shapes but nothing is created, nothing can be destroyed. Creation implies destruction and destruction carries creation with it. But little comfort can be derived by gazing upon the mystery and calling it religion.

The Blade would not, and it does not, undervalue human life, human effort, and human aspiration. It would not mock the blind struggles of mortal man to put on immortality, to master the elements and extend the domain of his knowledge. But those who assume that some deity made this solar system for our sweet sakes should consult a doctor of medicine instead of a doctor of divinity. The Christian scheme is a few harpers for heaven and a host of hoodlums for hell. How splendid!

NOW IT IS THE HEART THAT DOES THE THINKING

If the foolkiller was not wandered off and got lost, or if he is still attending strictly to business, or if he is not dead, he should hasten to New York for he is sorely needed.

An eminent scientist who has just landed in Boston after a long journey in many climes, brings to America the suggestion, the working hypothesis, that men and women do not think with their brains but with their hearts.

The function of the brain, says Dr. Joseph Simms, for that is the eminent scientist's name, his address being New York, is to simply heat the body. The heart does all the thinking. He asserts, by way of proof, that all the great men of the

world have been found to have small brains and great hearts. According to his arguments, the imbeciles and idiots are inversely endowed. Moreover, he declares, human beings in the frigid zones invariably have big brains and those in the torrid zones little ones. Ergo, says the eminent scientist, the brain is the parlor stove of the human economy.

Much older than this theory advanced by this eminent scientist is that of the Chinese that the belly is the seat of the thinking apparatus. But the Chinamen enjoy honor and distinction in their own country as men of ample minds. The wider their girth the wider their views of life and the larger their philosophy. Julius Caesar was no Chin but he loved to have about him men who were sleek. They were of better company and their opinions of greater value than those of the "lean and hungry" kind. The ancient Greeks held that the liver was the seat of the human emotions and the same theory prevails among the modern Britons whose devotion to the liver pill is one of the most interesting phenomena of recent culture. No well-regulated Englishman approaches the duties of the day without having made an offering from the pill box. The choleric quality of his thoughts and actions are but a logical sequence.

The number of our public men who, according to the general belief, think with their lungs, or at least appear to think best and most rapidly when their lungs are in good working order, is exceedingly large and they are rapidly increasing. They may, however, be exempt from the general law. In all deference to the eminent scientist this is a matter upon which a judicious person finds it difficult to generalize. Nor can it be a matter of first rate importance. It is a melancholy fact that there is so precious little real thinking done nowadays, and that little is of so doubtful excellence and utility, that it matters not a great deal which particular organ of the body is chargeable with the job.

One thought suggests itself however, that is if the heart is the seat of thought, how can the spirit, or soul, be capable of thought after its separation from the body when it must be minus a heart to think with?

Now let the Christian world make answer. The job is not of our creation.

REINCARNATION OF SAM JONES

Our readers will recall that some weeks ago we announced the arrival of an English preacher in New York, imported by John D. Rockefeller for the purpose of preaching in his church, and that this imported evangelist, known as C. F. Aked, declared that his particular mission was to reform the American people and declaim against tainted money.

Since his embarkation and disembarkation on American soil he has sought by various methods to get his name and his religion before the public. He has overstepped the bounds of both reason and propriety and although he proposes to conduct the New Jerusalem Special from the Church of the Holy Kerosene, on Fifth Avenue, New York, his cash fare charges consist of the use of slang and unadulterated lying against the cause of Free thought in England.

Either he is trying to get through on a bluff or he ought to be tapped for the Willies. Like numerous others of his countrymen he foolishly imagines that Americans know so little of the doings of the English people that he can deliberately lie about them and expect Americans to believe him. He forgets that Americans are a reading people and they are as well posted upon the trend of religious and political events on the other side of the big pond as many Englishmen and more than some.

True to his sacred calling and following the nature's proclivities of the cloth he seeks to regale his hearers by assuring them that "Secular Secularism." Does not this reverend blatherer know that the National Secular Society of England has just closed a successful conference and that Secular lecturers are still scouring the country? Does he not also know that as a result of the Secular agitation in England the nonconformist church party has forced an education bill through parliament having for its object a separation of the messalliance of church and state and the complete secularization of the schools? Are these to be taken as evidences that "Secularism is dead" or, that while the reverend fakir may not have deliberately lied he is powerful reckless with his handling of the truth. These events are both recent and successful. True, in the course of existence, Secularism and Secularists and Secular leaders may die, but the cause they championed and stood for cannot die because it is purely of this world and must exist coeval with it.

But Mr. Aked gives himself dead away. Continuing his discourse he said, "Today the best Christians are the best Secularists and this is an admission that Secularism was a blessing to mankind, is still a blessing to all who will receive it, and that the Secular teaches of all nations and ages have been and are still the true saviors and emancipators of the race. This acknowledgement evidently came from him in an unguarded moment. It is a complete answer to all the criticism offered against the Secular cause by the church and the advocates of the Christian religion. It is a verdict from which the church has no right to appeal and the workers in the Free thought cause in England and on this side of the ocean are willing to take Mr. Aked at his word.

In regard to his slang he is a rank imitator. There is nothing original about him. He has evidently been a close student of the Sam Jones variety of Christian vaudeville and he falls into the habit easily and readily. At a recent Chattanooga meeting Mr. Aked made a speech and in the reports of that speech he is quoted as saying:

"A young man's religion is but the same as that of his maiden aunt. As soon as a preacher learns that there will be people in his congregation who don't wear bonnets."

"In American most of our hymns are doggerel. You are still singing trash in many of your churches. There are any number of beautiful hymns, but you don't dare use them. They are too liberal, too free, too human. Your hymnals are rubbish because you are afraid to use the beautiful religious poems which your own writers have given to the world."

"As for the every-day Britisher, from the time he rises in the morning from his bed, after taking two little liver pills (made in America) he uses American products. Is it any wonder that we Britishers are hearing the saying that America is founded on the north by the Aurora Borealis, on the south by the Anarctic Ocean on the east by the rising sun, and on the west by the Judgment Day."

Such a choice collection takes the gilt edge off Mr. Aked's vocabulary. It is true that many a young man refuses to accept the religion of his maiden aunt, also his married relatives of the feminine variety. It is also true that many a young man refuses to accept the religion of his mother and father and this is coming closer home than Mr. Aked probably suspected. In this principle lies the secret of the world's great progress for if every child had stuck to the religion of its parents for the past few centuries we would not know Free thought even in this day. But Mr. Aked evidently has an eye to business. He wants the young men to understand that they can enter his church ad libitum and not be compelled to subscribe to a ready made creed. He wishes them to understand that they can have any old kind of a religious belief so long as they creep into his church edifice and chip in liberally when the plate is passed round. He knows that pompodums pay better than bonnets so far as the cash end of the business is concerned.

In the second paragraph above quoted Mr. Aked attempts to rise into the realm of spiritually after such a material suggestion concerning the young men. He denounces American hymns as doggerel. This may be taken to mean that they are entirely too stagey, operatic, as it were, and manifest too little of that devotional feeling which the cut and dried theologian, with an eye to business, prefers to see among his congregation. Declaring that the church hymns of America are entirely "too liberal, too free, too human" he belies his argument about secularism creeping into the church for the good of Mr. Aked and his tribe. If the "best Christians are the best secularists" as Mr. Aked has stated, then how could it be possible that the American church hymnal is "too liberal, too free, too human"? Secularism stands for liberality in all things. Secularism is the old guardman of freedom. Secularism is the quintessence of humanity. Evidently Mr. Aked should have a more concrete idea of what he is saying and not allow himself to be carried into airy and preach conflicting doctrines to different audiences.

As for the third paragraph the joke has become too stale to deserve comment. It has been old enough to vote for nearly fifty years. It may be that Mr. Aked is like unto the Irishman who liked the first Jew he met on the street because he had not heard that the Jews killed Christ before "yesterday."

WHAT MEN DO NOT KNOW

ABOUT THE SOUL

The human soul is likened unto an oyster.

Once let a man determine upon making an ass of himself and he will go the full limit.

It is, perhaps, as well that he does, for there is no use in doing things by halves. If a man desires to acquire fame he should strive to attain it. If he wants to become a fool it is his own business.

Not so very long ago a coterie of Bostonese doctors pretended to have weighed the soul. Understand they did not actually have the soul on the scales and know it was a soul but merely guessed at the subject because they found a difference in the weight of a living and a dead body. The shortage was held to be the soul and its departure from the body accounted for the loss in weight. The Blade suggested at the time that these religious scientists had allowed themselves to fall into a bad case of jin-jams, but we are now confronted with a case of worse dandyism by a musician of Mt. Vernon who claims that he can photograph the soul and furnish the world with a pictorial facsimile of that alleged portion of man that is destined to either sing hallelujah through all eternity or get toasted on a gridiron.

Could such an experiment be successfully made it would be worth the trouble. Materialism would thus be silenced. It would cause the Christian religion to stand pat on every psychological proposition upon which it has been foundering for fifty years more. It would be a full and complete answer to all Free thought argument. When the photograph has been made the Blade will purchase a copy, if it has the price, have a cut made publish the picture in its columns and renounce Free thought as a sham and take to preaching. In any event there would be more money in it. But the Blade is not uneasy about having to fulfill such a contract for it is dollars to doughnuts the photograph will never be produced any more than the musician could photograph a musical note or a discord as it came from an instrument.

In another column the Blade publishes a copy of the dispatches which tells of the proposed undertaking. The statement made by this New Englander is enough to disclose what he is. Just as politicians will profess a religion which they do not believe and for which they have no personal use, for the sake of preferment and gain so we presume, this musician is in need of pupils or wants a fat job in some

church and he is playing a strong hand in the hope of landing.

No, dear readers, as the soul cannot be weighed, neither can it be photographed. The reason is plain. There is no soul to weigh or photograph. If there were such a thing as a soul the beef trust would have got a corner on the market and made them into sausage meat long before this. The soul has no more real existence than Christian charity. Both are merely expressions for rhetoric and speech making.

The plan proposed is to photograph the soul just as it leaves the body. At the same time the professor of music declares, in an interview, that an angel comes and removes the soul from the body, so we presume that it would also be possible to get a photograph of the angel while in the act so that a faithful record of the transaction would be made and by these means two birds would be killed with one shot for it would also prove the existence of angels as well as souls. To snap the camera on the angel would be just as easy as snapping it on the soul and we offer this as a suggestion worthy of consideration. If a plate of the entire scene can be made it will be worth money to the person making it.

Proceeding further with it is folly the professor attempts to give the soul both form and substance, describing it as an "oyster of the heart" but we opine that if there is any oyster connection with this subject it is the Mt. Vernon musician.

DON'T BE A RIP VAN WINKLE.

If we are to win in the great intellectual struggle the Friends of Free thought must wake up.

The day, the hour is at hand when we must cease to be modern Rip Van Winkles and refuse to sleep when we ought to be active awake.

Never at any previous stage in the world's great history have the people been better prepared for a loosening of the ties that have held them bound to orthodox creeds. All along the line there is a general and wholesale disposition to abandon the creeds of Luther, Calvin, Knox and Wesley and as these represent the so-called nonconformist branches of the modern Christian church, the result may be readily determined. We never, or seldom hear of the intense discussions upon the alleged infallibility of the Bible that marked a generation ago. The very doctrine seems to have been dropped even by the advocates of religion save in a few isolated instances where self-interest still controls and governs the individual. The people are now reaching with both hands for moralist institutions which still guarantee individual consolation without the pains and penalties imposed on honest thought by religious pretension, and they are demanding an instruction upon a purely secular, a purely human basis as distinguished from the theological bent.

The proper question we should each ask ourselves is, "What are we doing?" There we are playing in the work of human redemption. Shall we permit others to fight the fight, and then demand a share of the honor and glory that comes with every new victory? We have to deal with live issues. It is useless to fight that which is dead. The Christian forces have all surrendered, they are partaking of the humanity of the age and we need not send a recruit for them to capitulate. That has already been done but is the Free thought movement that brought about this wonderful change and we must prevent the advocates of superstition from stealing the glories of the conquest.

Are you awake, then, to the situation? Are you a modern, intellectual, Rip Van Winkle? Such character don't pay in these days. The world wants willing workers and positive thinkers. Action and thought are necessary to accomplish the desired result. We must make the concern of one the concern of all. Coffee-coolers don't win battles. Those who won by the men brave enough to take positions in the firing line. There were no prizes for real work, effective work, valuable work. We must develop the world in leagues of love, order and progress. This is a practical secularization of the race. It eliminates theology from every calculation. It presents the cosmos in a new and different light. But, friends, the cause needs you and your help. It is easy for a man to glide down the stream of popular opinion, but it requires courage to breast the current and swim up the stream. Every ardent Free thinker is doing this right now. By so doing he makes of himself a desirable citizen.

Having read this far keep right on. We want to tell you now that the Blade needs your help. It is conceded by all to be the best Free thought paper in America for the cost of the subscription. In spite of this it is practically at a standstill. We need more original contributions to its pages. To get them we must have the financial means necessary to pay for them. Many of the old stand-bys have neglected writing for it. If they continue the road then others must be sought to be secured. Originally it needed to make it go. The editor struggles on in an effort to do his share. How well his readers alone must judge. If we can double our subscription list we can afford to get the right kind of help. Do you think the Blade is worthy of this support? If you do be generous enough to say so and then pitch in and help. If not be candid enough to declare it. To help the Blade need not take a penny from your pocket. Try and get it from the other fellow. A little talk, a little persuasive argument on your part will be all that is necessary. Make yourself an agent for the Blade and believing it to be a good thing push it along.

Don't be a Rip Van Winkle!

Nobody but a Pope of Rome could ever receive ministerial advice from a phantasma—but it was necessary as the Pope wanted to shift a portion of the responsibility.

FREETHOUGHT AND LIBERALISM

An Exposition of Their Enforced Relation to Truth, Human Progress and Desirable Reform.

(By John J. Klein.)

The following interesting essay was first produced in the Humanitarian Review and is published in the Blade by request:

Unperverted Freethought and Liberalism are indispensable to the highest enlightenment and well-being of mankind. The correction of existing errors and wrong conditions cannot be fully accomplished until there is a more perfect recognition of the truth. And in order that humanity may make the progress that is required to establish the more heavenly shows us are necessary for the welfare and happiness of mankind, there must be an unfolding of the truth and the consciousness of the divine in man and in nature, and a development of the mental faculties and the capacity for appreciation and use of the truth and the spiritual forces, that can only be accomplished by mind and thought free to act in response to the impulses which tend to enlightenment, improvement and advancement.

Primarily the only hindrance to the perfection and progress of humanity is the ignorance prevailing in regard to the natural laws and the difficulties which are caused by the enslavement of mind and the perversion and suppression of thought, bigotry, egotism, selfishness, prejudice, greed, fear, credulity, superstition, wrong habits and customs, evil desires, perverted appetites, and wickedness, which are described, are disturbed by and opposed to Freethought and progress. Some, indeed, who are subject to any of these mind-enslaving elements make a great cry about free thought, liberty, freedom, etc., but upon close investigation it is found that it is all noise, and that they are still so much mentally so enslaved or fettered that they do not know what free thought and true liberty and freedom are, and cannot appreciate the true spirit of Liberalism.

Thoughtlessness, carelessness, disregard for the claims of organized society and the means of preserving order, failure to observe the principles of civilization, culture, refinement and right living, or the more common right living, or to seek liberty to do anything contrary to natural law, is not in accordance with the spirit of Freethought and true Liberalism. If we seek liberty only that we may do wrong without restraint, we are in essence our own enslavement. But, if we seek freedom and knowledge to do right, we shall receive the truth and be free indeed.

Those who have confined their minds to certain limits by creeds, doctrines or narrow ideas; those who depend upon the ignorance of the people to enable them to live and enrich themselves without doing any productive labor, by appropriating to themselves an undue share of the natural resources of the earth (which really belong to mankind collectively) and a portion of what the labor of others has produced; and all those who are too lazy to do for themselves, or too indolent to share of the labor of others, are not in accordance with the spirit of Freethought and Liberalism, whether they profess to be Freethinkers or not.

As long as an individual is biased or prejudiced in any way he is not mentally free. As long as any one is possibilities of being free and making progress. And as long as anyone is not satisfied to allow anyone else to think freely on any subject and to express their honest opinions, he is not able to appreciate or to practice Freethought or Liberalism.

True progress in both individual perfection and the general improvement of mankind, and all true happiness, is only attained in proportion to the extent to which the mind is free to think to the full, and to use it in building up and perfecting our being, and in arranging our relations so as to insure the greatest happiness for ourselves and so many others as may be affected by our thoughts and actions.

We must do our own thinking in order to get the beneficial effects

of the truth in our lives. Others may help us to find the truth and God (the forces of nature impelling perfection) may prompt us to seek and use the truth. But no one, not even God, can do our thinking for us.

We, as individuals, develop our individual being to perfection and experience the degree of pleasure and happiness corresponding to the degree of perfection which we attain only in proportion as we are free to exercise our own minds in the acquisition of truth, and in making a practical application of the same in our life and relations. Just as one individual cannot take food and exercise to sustain and perfect another individual's body, but each must feed and exercise his own body in order to perfect the same, so one individual cannot acquire knowledge and conduct the mental digestion of ideas to build up the soul (including character and all that pertains to spiritual being) of another; but each must receive and assimilate the principles of truth into his own being and exercise the different faculties and functions of his being in order to attain perfection, usefulness and happiness. The best we can do for one another is to be mutually helpful, and by example and precept lead one another to think those thoughts and do those things which shall promote our welfare and happiness. The real use of ideas, thoughts and things must be made by our own individual efforts to do as the good that is intended.

No true reform can be accomplished by compulsion. Restraint and all restrictive measures should be applied only in so far as may be necessary to prevent individuals or sets of individuals from doing injury to themselves or others. But the real reform in any individual is only accomplished in proportion as he is made free to think and act the higher, purer, divine thoughts of truth. And that harmony in the relations of mankind which is necessary for both the individual and the general welfare can only be established by the adopting of Freethought and Liberalism, including freedom from bias and prejudice, and love and goodwill to all mankind.

Diversity of opinion is good and, if rightly used, helps us to broaden our views of truth. The different creeds, doctrines and ideas may help us to get a better knowledge of the truth, and the different practices and ways of living are giving mankind experiences which lead up to greater perfection. Prayer, praise and all kinds of "services" are helpful in so far as they help to cultivate the right conditions for receiving lessons from the perfect being whom we worship. Faith is a good thing in so far as it helps us to be hopeful and to continue the efforts for improvement.

GOSPELS NOT AUTHORIZED

(Continued from Fourth Page.)

At this mature age of fourteen the high-priest made the discovery—that at any rate made a public order—that Mary, along with some other of the Temple virgins, should go home and get married. Or as the Gospel of Matthew phrases it, "endeavor to be married." All the other damsels who had preserved their virginity for such an unconscionable period yielded ready obedience to the high-priest's decree. Mary alone created a difficulty by refusing to go. This recalcitrance on the part of Mary necessitated that the high-priest should consult God about the matter; and quite a fuss was made. A girl of fourteen who was not eager to part at the first word of marriage was clearly a phenomenon in Palestine at that date, and all the principal persons both of Jerusalem and the neighboring places had to be called together to deliberate and advise regarding such a remarkable circumstance. How ultimately Mary was consigned to the arms of the elderly Joseph is familiar history—we mean fiction.

It is worthy of note in passing that Mary's refusal to obey the high-priest's decree to have been under fifteen years of age when she conceived by the Holy Ghost. This somewhat detracts from the truthfulness of the various paintings of the Virgin and child who are seen in the churches, even when the Catholic Church was the paymaster of art. Christian artists, even of the most Bohemian

type, have had the decency to represent the immaculate of the third person of the Trinity as being of a more youthful age than the Father, possibly the author of the Protevangelium had more regard for the truth than for solemnity.

When we come to the Gospel of the Infancy of Jesus, the miraculous portraits naturally begin to fill up the status in the life of Jesus as given in the canonical Gospels, in so far as it supplies many incidents connected with the childhood of Christ. Some of these incidents are of such a nature that we cannot repeat them even in the pages of an "obscene" journal like the Freethinker. Which may be matter for astonishment to the Rev. Stanley Parker of Woolwich with his opinion of this paper. The early Christian Fathers and Church writers had strong stomachs and were faithful to Old Testament usage in their disinclination to call a spade an agricultural implement. However, some of the reported incidents in the infantile career of Jesus are funny without being outrageously vulgar or of unquestionable propriety. We are solemnly assured that Jesus when in his cradle told his mother who he was and that he had been sent for, was a miracle number one. Then the midwife, who attended at the interesting function of his birth, was miraculously "made whole." Though no indication is given of the good woman afflicted with any precise ailment, except old age. For the reason given above we must omit one of two incidents at this stage.

When Joseph and Mary and the infant Jesus took that trip into Egypt for the good of their health they had some lively adventures. The course of their travels they came to a great city where there was an idol with an attendant priest. The priest had a son three years old who was possessed "with a great multitude of devils." Which was beginning rather early. This unfortunate infant had the peculiar habit of walking about "naked with his clothes torn." Though how he managed that remarkable feat is not explained to us. But the visit of young Jesus caused the idol to fall down and the devils to leave the priest's son, who (at the age of three) forthwith, "began to sing praises and give thanks to God," and furnished to his father a most lucid account of how he had been cured.

Indeed, the Gospel of the Infancy presents us with a perfect string of miraculous occurrences. It reads like the Arabian Nights. Mary looks up on a woman in whom Satan had taken up his abode and she at once becomes dispossessed. The infant Christ is kissed by a bride who had been made dumb by sorcerers, and the dumb immediately speaks. Probably the bridegroom would not be so easily eternally. Then Satan is driven out of another woman in whom he had made his dwelling place. Satan seems to have been partial to women in those days, and when he was evicted from one, coolly took up his residence in another. One wonders where he lives nowadays. Then a leprosy girl is cured, and the leprosy son of a prince. Further, a young man who had been bewitched and turned into a mule is miraculously cured by Christ, put on his back. Not only so, but the metamorphosed mule marries the ex-leprosy girl. The Jews are a practical people and even in their romancing have a fine sense of the fitness of things.

Many other miracles are performed, which considerations of space forbid us to recount. We are told that Joseph and Mary were handsomely rewarded by those in whose behalf the various miracles were wrought. On the whole Joseph must have found that the miracle working lay paid much better than carpentry. The Christian Church subsequently also discovered the remunerative nature of miracles. They brought in much more money than honest work. In the case of the Holy Family, the miracle-working faculty must have been especially useful, as we are informed somewhat ungenerously, that Joseph was unskilled at his trade. So much so that Jesus had miraculously to put right many of the jobs Joseph made a botch of. In fact, Jesus must have been a handy child to have about the place. Whenever Joseph made anything too long, or too short, too wide, or too narrow, Jesus had to stretch his hand towards him, and presently "it became as Joseph would have it." In spite of Joseph's indifferent workmanship he secured an important contract. The King of Jerusalem sent for him one day and gave him orders for the construction of a new wooden throne. Joseph managed to make this job spin out to two years. Even in the lengthy period of two years, however, Joseph failed to construct the throne to the exact specifications, and Joseph eventually had to stretch it out to the required size. One feels that Jesus might have done the whole thing from

the start and not have had his old father toiling, and sweating, and adding the last touches for two whole years to the purpose. But God's ways are not our ways. Many other amusing passages in the Apocryphal Gospels might be commented on, but perhaps enough has been said to show that many of the entertaining books could be chosen with which to spend a pleasant Sunday afternoon.

HELL LOCATED IN SUN

Unable to Find a Suitable Place Upon Which to Put Hell New Yorker Tries Solar Orb.

NON-COMBUSTIBLE AND INDISSOLUBLE.

By Rev. Y. H. Copp.)

Where is hell? The question has been asked often and answers made an inquiring world begin to think the question was unanswerable. But now, out of the silence it is answered once again this time Hell is definitely, confidently, dogmatically.

A minister at the national capital proclaims his discovery of hell. He points triumphantly to it, displayed in all its expanse of undying flames so radiant as to illuminate the face of the earth so vast in extent as to hold all the sinners who have departed from earth through a million years.

"It fell where any part of the earth or situated in it, the Biblical promise that the curse placed upon the ground at the time of the expulsion of Adam from Eden could not be carried out except by the creation of a new hell or the removal of the old one to a new location."

That substance, is one of the chief reasons why the Rev. Zed Hetzel Copp, whose ancestors are buried on Copp's Hill in Boston, believes hell is in the sun.

"According to Revelation," says the Rev. Zed Copp, "when the earth is removed from the ground there will no longer be need of the sun, the moon or the stars. The capital of the new world, the new Jerusalem, will be lighted by the glory of God. The sun will have disappeared."

"By the process of elimination, the uselessness of the sun except as a place of punishment for the transgressors of the Divine law is shown more clearly than any proposition that hell is in or of the earth."

Mr. Copp laid down these propositions to a small congregation in Bethany Chapel, a mission in the "red light" district of Washington, a short time ago, and thereby acquired a notoriety from which he does not shrink, because he believes he can hear nearer answering the ungodly scoffer's inquiry, "Where is hell?" than any other man claiming to be an orthodox Christian.

Bethany Chapel is a part of the New York Avenue Presbyterian Church's establishment in Washington. Associate Justice Harlan of the Supreme Court of the United States is one of the church's members. In addition to being an assistant justice, Mr. Copp is a probation officer of the juvenile Court. His days therefore are devoted to ministrations to the social outcasts and the incorrigible children.

"I was brought up in the orthodox way," said Mr. Copp, "but in the days of my young manhood I read Rogers, Paine and Voltaire, and for a time was inclined to an acceptance of their principles, or whatever you desire to call them. But I was saved from that by a desire to know the truth, which led me to a reading of the Bible and a consultation of its own words for the explanation of its mysteries. It is its own best authority and expounder."

"The question, 'Where is hell?' has always been one demanding an answer. I thought about the matter and prayed about it, too, but one day while riding along a country road in California, it came to me, not as a revelation, because I do not claim to have ever been the recipient of such attention, but, as you writers would say, as an inspiration, that the sun must be the place of punishment."

There is nothing to indicate it was from a place on earth or in the heaven. If that the creed-makers knew whether the descent from the sun is represented as a downward move. We speak of a man going down when he is yielding to temptation; probably because when men are in a fight the lower falls. In the same way, as Joseph of his fight by Lucifer was followed by the falling through space, but either is only an inference.

"In every attempt to describe hell fire, the thought has been that it is fire like the kind that we know except that it never burns out. The sun is the only place in the universe where it appears there is such a fire. All the scientists the world have ever known have not been able to offer a reasonable explanation of the solar phenomena of giving light and heat without the slightest diminution in the bulk of the sun. The great so-called God of day has been under intelligent observation long enough to have shown the diminution of bulk in the processes that give light and heat are at all like the process of creating heat and light on the earth—that is, of the ordinary burning of combustible materials.

"An orthodox hell must be as everlasting as the sun, and as bright as the burning brimstone. The lake of burning brimstone spoken of in the Bible cannot be supplied with anything found on earth. Everything on earth that gives forth light and heat, or either without the other, decreases in bulk that can supply easily in measured.

"The flaming sword of the angel that kept Adam and Eve out of the Garden of Eden after their expulsion must have been of the kind not known to mortals. The pillar of cloud that preceded the children of Israel in their flight from Egypt was another unearthly kind of light. To the Israelites it was a bright beacon; to the pursuing Egyptians, it was a black cloud.

"The place of punishment was created before man and was put to use before any son of Adam and Eve had an opportunity to transgress the law of their Creator. It was created before the earth was in existence before the coming of the earth in its present form and the creation of man. "The sun is the only object in the universe that fills the bill of particulars of having an everlasting fire which existed before the advent of man and the earth. That it can have no place in the New Jerusalem is made manifest by the assurance in Revelation that there will be no need of the sun, moon and stars. "To me it seems certain that when that time comes the sun will disappear with its load of condemned beings, human and angelic, to the place in space it exists for the punishment of the offense of having defied God and broken all His commandments."

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size 7 Jls., \$11.50; 15 Jls., \$15; 16 Jls., adj., \$18. "Riverside," extra fine, \$24. In 25-year case, \$1 more. In 14-k solid gold case, \$10 to \$50 more. Later with diamonds, all in push box, prepaid, with guarantee.

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Year.	Place.	Killed
1825—Campbell, Pa.		29,927
1876—Ashburn, O.		30
1887—Chataworth, Ill.		85
1888—Mad Run, Pa.		66
1896—Atlantic City, N. J.		66
1903—Laurel Run, Pa.		65
1904—Edison, N. J.		47
1904—Newmarket, Pa.		65
1904—Pinon, Col.		60
1906—Atlantic City, N. J.		64
1906—Woodville, Va.		62
1906—Washington, D. C.		62
1907—Salmon, Mich.		35
Deaths by railroad accidents in the last sixteen years:		
Year.	Killed	Injured
1890	6,335	29,927
1891	7,029	33,881
1892	7,147	36,652
1893	7,246	40,393
1894	6,447	31,889
1895	6,136	32,768
1896	6,418	38,887
1897	6,437	38,731
1898	6,859	40,882
1899	7,123	44,829
1900	7,865	59,220
1901	8,455	63,329
1902	8,462	64,662
1903	9,840	76,553
1904	10,046	84,155
1905	9,703	86,068
1906	8,755	76,073

*Unofficial.

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RULE

(Continued from first page.)

architects as Count Tolstoi, could possibly desire to exclude him from the United States. It almost seems as though most people were still so much frightened as to not know the difference between right and wrong, and so wanting in imagination that they cannot possibly conceive of a case in which the violent might become reasonable. Thus it is that the vast multitude whose education is limited to a newspaper intelligence, stupidly assume that no one but an anarchist of necessity condones any such taking of human life. Nothing of course could be farther from the fact, but out of this ignorance it comes that every attempt at violence upon officials is charged against anarchists even before it is known who the perpetrator was, and without knowing or caring whether he was an anarchist, a socialist, an ordinary democrat, a man with a personal grudge, or a lunatic. From such foundation of ignorance comes the result that we punish as we disagree with the English tyrant of a couple of centuries ago, who said that the worst government imaginable was better than no government at all.

For the benefit of those whose logical conclusion precludes them from going to the dictionary to find out what "anarchism" stands for I will take the space necessary to quote Professor Huxley on the subject. He says:

"Doubtless it is possible to imagine a true 'Civitas Dei' in which every man's moral faculty shall be such as leads him to control all those desires which run counter to the good of mankind, and to cherish only those which conduce to the welfare of society; and in which every man's native intellect shall be sufficiently strong and his culture sufficiently extensive to enable him to know what he ought to do and to seek after. And in that blessed State, police will be as unnecessary as a superfluous army, and every other kind of government. Anarchy, as a term of political philosophy, must be taken only in its proper sense, which has nothing to do with disorder or with crimes, but denotes a state of society in which the rule of each individual by himself is the only government the legitimacy of which is recognized. Anarchy, as thus far defined, is the logical outcome of the form of political theory which for the last half-century and more, has been known under the name of individualism."

And men who merely believe this beautiful ideal attainable are unfit for residence in a State that boasts of freedom, of conscience and press!

Surely people who only ask the liberty of trying to persuade their fellow-men to abolish government through passive resistance, cannot possibly be a menace to the State, or to law maintaining, yet such men we deny admission into the United States. It they chance to be Russians, we send them back, perhaps to end their days as Siberian exiles, and all this history have expressed a most abstract "disbelief in government," though accompanied only by a desire for passive resistance.

It is hard for me to believe that there is any sane man capable of being an American, who knows something of our revolutionary history, who does not believe revolution by force to be morally justifiable under some circumstances, as perhaps in Russia and who would not defend the rights of the oppressed, if it compelled to live in Russia and denied the right to even agitate for peaceful reform. And yet "free" America by a congressional enactment, denies admission to the United States of any Russian who agrees with us in this opinion, even though he has no sympathy whatever with anarchists ideologically. It is enough that he justifies even though in open battle with the "unlawful" killing of an tyrant "officer" of any civilized nation having an organized government. Here, then, is the final legislative announcement that no tyranny, however heartless or bloody, "of any civilized nation having an organized government" can possibly justify violent resistance. It was a violation of this law to admit Maxim Gorzy into this country, though he is not an anarchist.

In the State of New York, although satisfied with American conditions and officials, and although you believe in democratic government, if you should orally, or in print, advocate the cause of forcible revolution against Russia, or against "any civilized nation having an organized government," you would be liable, under a State statute, to a fine of \$5,000 and ten years, imprisonment besides. Have we, then, freedom of conscience, speech and press? Do we love liberty or know its meaning?

Yes, it may be that a dispassionate and enlightened judge must declare such laws unconstitutional, but such judges are so scarce that they are after martyrdom who are willing to make a test case. Hence we all submit to this tyranny. Furthermore, the same hysteria which could make legislators believe they had the power

to pass such a law, in all probability would also induce courts of the State, once said to me that it must be a very stupid lawyer who could not write a plausible opinion on either side of any case that ever came to an appellate court. Given the mental position induced by popular panic, together with intense emotions, and it is easy, very easy, to formulate verbal interpretations by which the constitutional guarantees are explained away, or even interpreted—interpreted, a common process for the judicial amendment of laws and constitutions.

If, then, we truly believe in the liberty of conscience, speech and press we must place ourselves again squarely upon the declaration of rights made by our forefathers, and defend the right of others to disagree with us, even about the beneficence of government.

As when your neighbor's house is on fire, you own danger, so the protection of your liberty should begin when it is menaced by a precedent which attacks your opponent's equality of opportunity to express his disagreement with you. Let us then unite for the repeal of these iniquitous laws, born of hysteria and popular panic, and maintained in thoughtless disregard of others' intellectual freedom.

MAN

(Continued from first page.)

so only by extending the conception of the will to the whole world. If I say, "There is to come a future," I mean merely, my will acknowledges deeds yet to be done, and defines as the future reality of the universe a agreement with you. Let us then unite for the repeal of these iniquitous laws, born of hysteria and popular panic, and maintained in thoughtless disregard of others' intellectual freedom.

We are now enveloped in a fine Scotch mist; but we shall soon be out of it, and we shall appreciate a superiority as every other kind of government. Anarchy, as a term of political philosophy, must be taken only in its proper sense, which has nothing to do with disorder or with crimes, but denotes a state of society in which the rule of each individual by himself is the only government the legitimacy of which is recognized.

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Lower House of Congress, and the United States Senate, and buy a few carbines with that wasted money, and it might be possible that we could use those carbines to a good advantage and start a wave of Roosevelt civilization right in the United States Senate by turning these weapons upon about one-third of that bunch of national parasites. Now, the more we think about this waste of money in hiring chaplains, the more it worries us, as you see each State Legislature and each city, county and state institution has a chaplain who gets a dive into the public funds, and if all of this money could be saved to each state what a bunch of fire arms we could accumulate to help advance civilization, and keep the nations of the earth from going back into barbarism. We suppose that if Mr. Roosevelt lives up to his belief, he will spend this forty thousand dollar Nobel peace prize, that he received from the Norwegian Parliament for army muskets instead of bibles and hymn books. Oh, say! aren't we a little bit of a set to with the life in the United States and Christianize this nation with the Bible, when we could do it in a jiffy by way of the cannon roar? Let's sing, "When the Roll is Called Up Yonder, I'll Be There"—With a shot-gun.

GOSPELS

NOT AUTHORIZED

By the Church Shod a Different Light Upon the Central Figures of the Christian Faith.

SME OF THE APOCRYPHAL WRITINGS

(By G. Scott.)

Two of the most amusing of the Apocryphal Gospels are the Gospel of the Birth of Mary, the mother of Jesus, and the Gospel known as the Protogospel, ETAOHIIHIAOOG Protogospel. In the former, which only consists of eight chapters, we are supplied with such amusing details regarding the birth and childhood of that remarkable woman who became the heroine of the Christian version of the legend of the virgin birth. The Protogospel, while covering in its earlier portion much the same ground as the Gospel of Mary, goes into greater detail in its sixteen chapters and carries the narrative well on in the infancy of Jesus. In the Gospel of Mary we are told that prior to the birth of her son, the mother of the child, who was destined to be Queen of the Christian Heaven, her mother Anna was a barren woman. Most women are barren until they conceive. The peculiarity about Biblical women is that a supernatural visitation appeared to be necessary before the child-bearing functions could be brought into play. The case of Mary's mother was—according to the veracious chronicler—no exception. She had lived for twenty years with her husband but was without child until she received the visit of an angel. The reasons given for her being waited upon by a heavenly agent are instructive. It is not a difficult task when perusing the Holy Scripture to place one's finger on passage which could not have been written by other than a priest, they are so obviously dictated by consideration for priestly interests. We come across similar passages in the Apocryphal Gospels; which Gospels, be it remembered, though subsequently rejected, were quoted by the early Fathers as of equal authority with the present Canon of the Christian Church—EETAOHIIHIAOOG, and undoubtedly used with equal if not greater freedom by the early Christians. We are informed that the lives of Joseph and Anna were "plain and life in the sight of God, plain and faithful before men. For they divided all their substance into three parts: one of which they devoted to the Temple and office of the Temple (Palaces courts); another they distributed among the poor and persons in poor circumstances; and the third they reserved for themselves and the uses of their own family. In this manner they lived for about twenty years chastely in the favor of God, without any children."

The passage we have italicized marks a considerable advance on the Old Testament injunction regarding the giving of tithes to the priests. Those who had favor with God give a third of their income to the hangers-on of the skirt of Dolly. Doubtless this is meant as a command but as a counsel of perfection; it sufficiently indicates, however, what was regarded as especially meritorious in the sight of God by the priestly conceited of the Book of Mary.

The angle that visitor the holy Joachim and the devout Anna seems to have been a remarkably loquacious and communicative spirit. He oblig-

ingly explains why God "chose the womb of some women," and exhibits his acquaintance with Old Testament literature by citing the instances of Sarah and Rachel and the mothers of Samson and Samuel, who were all children of old men in life, and till God took the matter in hand himself. In spite of the angel's eloquence, Holy Joachim appears to have been rather sceptical on the subject. It is really remarkable how subordinate the Old Testament figures of the characters were. They never would take God's word for anything. They lived in a constant atmosphere of the supernatural, yet were always demanding fresh proofs for everything. And the still more remarkable circumstances is that they always got those proofs. Or so they say. It is not unfair we moderns should be expected to take so much on trust and should be denounced as infidels and moral degenerates if we lumbly crave just a little crumb of proof of the existence of the supernatural? Force seems to have been very lavishly supplied in the old days. But we are keeping Joachim and the angel waiting.

The angel then, as we say, evidently realizing the futility of appeals to what he calls "reason" on the abstract subject of female barrenness, promises to Joachim in order to convince him, the converse of the birth of a daughter. This promise is accompanied by the usual instructions as to what she shall be called, and how shall be brought up. They do not lack attention to detail in heaven. These instructions—with variations—are repeated by the angel on his subsequent visit to holy Anna. (It never seems to suffice that the angel should visit the husband only.) We note the fact that, according to this Gospel, Joachim and Anna were informed by the angelic messenger that their daughter would be the future virgin-mother of the Savior of the world. Which makes the innocence and innocence of the advanced age of fourteen, an age when ordinary girls are already stepped to the lips in iniquity! Though it does not say much for the reputation of the priests that the gospel writer should make such a to do about Mary's continued virtue after spending eleven years under their tutelage.

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parents, she mounted the fifteen steps leading to the altar of burnt-offering without any assistance. A separate chapter of the Gospel of Mary is devoted to the narration of this stupendous "miracle." A Mozart playing and composing music at the age of three is as nothing to this. At the tender age mentioned Joachim and Anna left little Mary in the keeping of the priests of the Temple, and any further connection between Mary and her parents was apparently broken off. She entirely drops out of their life and it seems hardly worth their while to have had a child at all. Mary was brought up in the Temple amongst the other virgins, who in general do not seem to have been of enough to have been anything else but virgins, and in other words of the Gospel "her father and mother (look her, but the Lord took care of her). Which is a nasty slap at poor old Joachim and Anna, who were after all, only obeying the behest of the Almighty.

Mary enjoyed every day the converse of angels; every day received visitors from God, and correspondingly advanced in all perfections; so that when at length she had attained the hoary and venerable age of fourteen, "the wicked could not lay any claim to her charge worthy of reproach." Most miraculous and unparalleled purity and innocence at the advanced age of fourteen, an age when ordinary girls are already stepped to the lips in iniquity! Though it does not say much for the reputation of the priests that the gospel writer should make such a to do about Mary's continued virtue after spending eleven years under their tutelage.

Just out, debate on the Bible and Evolution between A. A. Snow and U. G. Wilkerson, 100 pages, 64,000 words. Price 15 cents. Arkansas Traveler, New Hope, Ark.

Prodiges be can to be worked early in her career. At the age of three, on being taken to the Temple by her

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